AGENDA

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Errata, volume 1

No. 1, p. 3, line 10 : "stagant" should read "stagnant"
No. 3, p. 2, last line of poem : "Existense" should read "Existence"

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Ford Madox Ford in "Ancient Lights" wrote: "It is one of the saddening things about Anglo-Saxon life that any sort of union for an aesthetic or for an intellectual purpose seems to be almost an impossibility." This is still the case today.

We are faced with an appalling, almost criminal, lack of curiosity on the part of authors who get into print, and often the worst cases are the most celebrated, most highly publicised and most highly remunerated. All the active ideas in the many thousands of books published each year, could be expressed in a few pages.

There is a distressing lack of communications between isolated outposts. Some of these are no doubt frivolous, some eccentric—outposts cannot be central.

London at this moment has no map of European thought. We are all too ignorant of most Continental groups—a few it is difficult not to regard with suspicion, others are run by kindly (but wholly illiterate) old ladies with money. It seems to us that it is a Scottish Nationalist, Mr Hugh MacDiarmid, and a Welshman, Mr David Jones, whose writings are the most stimulating to thought and show a more lively curiosity than any of their English contempories at this moment. (That we disagree with Mr. MacDiarmid in many fundamental ways is immaterial as we believe his ultimate objective to be similar to our own: i.e. the furtherance of civilisation.)

"You damn sadist!" said mr cummings
"you try to make people think."

How much of Heidegger's thought can be grasped from the English translations? Is it true that "Aus der Erfahrung des Denkens" is untranslatable? Erfahrung = experience (pocket dictionary).

In the furtherance of civilisation, numbers are not of first importance, what matters is that those actively engaged in this task, should not become isolated, but communicate and keep curiosity alive in the differing fields of their activity.

A Poem by Osip Mandelshtam (1891-1941) adapted from the Russian by Peter Russell.

When the urban moon comes out on the squares
And slowly the teeming city shines with its light,
And night comes down, full of despair and darkness
And the melodious wax yields to harsh time:

Then also the cuckoo cries from his stony height,
And the pale reaper-girl comes down to the stifling world,
Silently turns the huge spokes of the shadows,
And flings herself down on the ground with the yellow straw....

(1920).

What it comes to is that England should be alarmed at the loss of personal liberty in the U.S.A., the loss of the great English heritage of Coke and Shakespeare, "which had been better conserved in America by such men as Adams (J.), Jackson, Benton, Van Buren and Randolph than in England; but was betrayed on December 23, 1913, and then incalculably damaged in the U.S. under the squalor of F.D.R."

The real rift on the crystal is in section ten of the first article of their Constitution, whereby the individual states abandoned most of what they had gained by the revolution, namely the right to coin. All struggles for state rights thereafter were a shadow.

N. B. Coke wrote that "all monopolies are against this great Charter, because they are against the liberty and freedom of the subject, and against the Law of the Land." He referred to the great Charter of 1225. He called Edward I "that mirror of princes", and said that his law against usury "is worthy to be written in letters of gold". At Merton, the King refused the Lord's petition to have their own prison for malefactors caught in their parks and vivaria which "seemed against 29 Magna Carta"; further, "a prison of their own no subject can have."

H. S.

From "Rivarol", 6th. November, 1958:

...World War II had been conducted on both sides as if it were a crusade of *good* against *evil*. For the Hitlerite mythos, it was the battle of supermen against the Untermenschen, as, for the democrat-Communist coalition it was the "Conscience of Mankind" (or some equally wafty if grandiose phrase) combatting Crime. The Vicar of Christ could not but deprecate this concert of hatreds. In the centre of a world given over to madness, he was to remain impartial and humane.

In a special edition dedicated to Pius XII, the Roman Catholic Review "Orizonti" published a revalatory document in regard to this. During the course of an audience granted certain notables in August 1943 (after the fall of the Fascist regime), the Pope expressed himself as follows concerning Benito Mussolini: "He is the greatest man I have known, and without

any doubt a profoundly good man." Pius XII had not withdrawn his regard from the man in defeat. Head of the Government or prisoner of the King, Mussolini was the same, so far as he was concerned. "I have seen too many proofs of his goodness to doubt it," he explained to his visitors, who were surprised to hear such a calm judgement at a time when, blinded by passion, the human beast, "liberated", was toppling and trampling underfoot its previous idols.

ITEMS:

A *useful* tax is one that is levied upon stagnat money.

The imbecility of striking for higher wages while leaving the control of the purchasing power of those wages in the hands of extortioners is not monopolised by the Labour Parties. Del Mar struggled in vain to inculcate the notion that a coin is not a unit but the fraction of a larger unit, still called the "volume of money".

The most useful thing that a government can do, and that a bureau can do, is to gauge the quantity of money to be issued; most other activities of the state can all too often be described as sabotage in one form or another.

Mr. Rockwell, the Marxists, and Mr. Jorian Jenks appear equally allergic to the problem of monetary issue; the Soil Association and the Housewives are unconscious, more often than not, that such a problem exists.

Edward Faulkener's "The Plowman's Folly" sold over a million copies some 18 years ago. Healthy soil holds enough humus to be crumbly and friable so as to need no plowing, only a Roto-Tiller to mulch in the waste on the top. Conrad von Meyenburg of Basel invented the Roto-Tiller about 1920.

We need a revolution all right but the conventional ideas of revolution as a progress from rule by the political right to rule by the political left, will do no more, has done no more, than to toss the individual from the frying pan into the fire. In spite of all the injustices of rule by the "right" it is the "left", whether under Attlee, Stalin or Mao Tse Tung, that has systematically abolished the rights of the individual. Therefore, until a better system can be brought into being, it seems preferable to stay in the frying pan of present-day Western Democracy, albeit unwilling fish.

When the intelligent (?) thinking, or soi-disant thinking, public, begins to realise that revolution is not the monopoly of the left, they may seriously consider the possibilities of the ideas of Belloc, C. H. Douglas, Gesell and other economists who put the individual's rights before the power of the State, and who saw the possibilities of widespread private property, prosperity and freedom as real.

That great poets as different in outlook as Ezra Pound,

Hugh Macdiarmid and Edwin Muir lent suport to these ideas should surely encourage us today to think on those lines.

And if—thinking reader—you still suppose that there is widespread private house- or land-ownership in "Great" Britain, you are certainly mistaken. The Schedule A Income Tax is no more than the "rent" demanded by the State on the individual's "freehold" property. "The State" is the most grasping landlord, the unfairest judge, the most unfeeling court of appeal, the most tyrannous authority, because it lacks individual identity, and its responsibilities and its powers are those irresponsibly abdicated by our forefathers in their wild goose chase after "freedom". The law of a country should be an effective curb on political power, not merely a method of restraining injury by the individual.

Ezra Pound was right to draw attention to the idea that the best government, or State authority, is that which needs to govern least.

AGENDA is a revival of the publication known originally as "Four Pages".

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